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A LETTER

To the RIGHT REVEREND the

Biſhop of *CLOYNE*,

Occaſion'd by His LORDSHIP's

TREATISE on the VIRTUES

OF

TAR-WATER.

Impartially Examining

How far that MEDICINE deſerves the Character His LORDSHIP has given of it.

The SECOND EDITION.

LONDON:

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My LORD,

IT is with great Pleaſure, that I, at length, ſend your Lordſhip my Tribute of *Impartial Praiſe* for the *Benefit* Mankind in general have received from your Treatiſe on the Virtues of TAR-WATER.

'TIS what I had determin'd from the firſt Appearance of that Work, and it has been with great Violence to myſelf, that I have hitherto deferr'd it: But as Reaſon appears with more than double Force, when ſupported by *Experience*, I reſolv'd to ſtay till Truth ſhould emerge in all her Force and Brightneſs from *her Well*, and ſure and inconteſtible Evidence add the Strength of Certainty to what I did but then ſuppoſe.

MY Motive is the ſame your Lordſhip's was, and I can declare it with the ſame Sincerity; A firm Belief that what I am doing will be of ſome Service to the World. My Reaſon for addreſſing myſelf immediately to your Lordſhip is, that as I look on Truth and Partiality to be inconſiſtent,

and therefore cannot avoid among the Praiſes of your Medicine, to throw in here and there, what trifling Objections may have been rais'd againſt it, I might lay them more directly in the Way of your Lordſhip's Anſwer.

If it be true, that he who has diſcover'd a Remedy for any one of the Diſeaſes our frail Bodies are ſubject to, has deſerv'd more of the World than all the Heroes that our Poets and Hiſtorians have immortaliz'd; what muſt be your Lordſhip's Praiſe who have taken this true Road to Glory, and ſoaring above vulgar Flight have not ſtoop'd to deliver down a Remedy for *One*, but generouſly given at once a Cure for *All*. Your Lordſhip cannot but have heard however, that there are (ſuch is the monſtrous Ingratitude of the Times!) who laugh and rail, inſtead of Praiſing. How much Reaſon they have for doing ſo will ſoon be determin'd. And as to my own private Thoughts on this Head, I ſhall inſert them with the utmoſt Freedom. I ſhall however have Juſtice enough condemn all to Neglect and Oblivion firſt, by beginning with a full Recital of the Praiſes of the Medicine, which as I am truly ſenſible, no one can do it with ſo good a Grace, or ſo much unanſwerable Reaſon, as your Lordſhip, I ſhall give in your own Words, and claim no farther Merit in the Eulogium, than that of having carefully collected and given the Reader in one View, what your Lordſhip, who have every-where ſhewn you are above being tied down to Method have ſcattered here and there through the firſt Sixty Pages.

Some Premonitions however may, in Conſideration of vulgar Readers, and of the Pride of the more Learned that will make them be judg-

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ing for themſelves, be neceſſary to be given, before we enter on the Catalogue; leſt the former ſhould not underſtand, and the latter turn to Jeſt and Ridicule what we give with ſo very different Deſign.

I HAVE wonder'd, indeed, your Lordſhip did not premiſe ſomething of this Kind, in a Preface to your own Treatiſe, where aſſuredly it was at leaſt equally neceſſary.

THE firſt Caution is, that as the following Catalogue is, as I have obſerv'd, not mine but your Lordſhip's, that they are to read it as they are to read your Treatiſe; that is, that while they are reading your Lordſhip's Works, they are to take your Lordſhip's Judgment of Things, and not have the Arrogance to *think* for themſelves, or let *Others think for them*. The Reaſon of this, I preſume, is evident, becauſe as neither they nor any Body elſe, ever thought like *Your Lordſhip*, the jarring of Opinions would be apt to create Confuſion.

THE Second neceſſary Caution is, that as they are neither to think for themſelves, or let their Friends think for them, ſo neither are they to believe the Doctrines, Syſtems and Tenets delivered in the Books of Chemiſts, Philoſophers and Phyſicians whether Antient or Modern, which have heretofore been received as the ſureſt Guides to Truth and Certainty in Matters of this Kind; or the Standards of True Knowledge in them. The Reaſon of this, I judge, is equally plain, for whoever ſhou'd read this Catalogue, without this Caution, wou'd raſhly think your Lordſhip in the Wrong in every Article, advancing Abſurdities, and aſſerting Impoſſibilities.

THE laſt, is in particular to Phyſicians and Apothecaries, that they do not according to the wonted Way of many, proceed, without either Thinking or Reading at all, on the ſole Guidance of what they miſtakenly call Experience, or be led thence to imagine different Medicines are neceſſary for the Cure of Diſeaſes, from different or contrary Cauſes, becauſe, however ſuch Opinions may have been heretofore received, they will find, from your Lordſhip, that they were perfectly erroneous, that all thoſe Things are quite alter'd, and 'tis to be hop'd the College will now proceed on an entire new Method.

THESE Things premis'd, I am proud to lay before the World, the Catalogue of Virtues and Uſes your Lordſhip has diſcover'd in TAR-WATER, firmly believing, that the greateſt Thing your Lordſhip has advanc'd in its Favour, is as true as the leaſt; And that it is as able to cure all the Diſeaſes your Lordſhip has thrown into the Catalogue, as any one of them. However as the Liſt appears ſo long, I believe, your Lordſhip will not judge I do amiſs, in breaking it into Parts or ſeparate Parcels; leſt the Vulgar Reader ſhould miſtake it for the Detail of a Mountebank: And I ſhall add this ſerious Caution beſides to every Reader, that he remember, thro' the Whole, That it is the Biſhop of *Cloyne*'s Account of the Virtues of TAR-WATER, and not the Speech of a High *German* Doctor in Praiſe of his Pampharmacon. I ſhall break therefore, as I obſerv'd, your Lordſhip's Detail of its Encomiums into theſe ſeparate Parts. 1. What it is. 2dly, What are its general Virtues as a Medicine. 3dly, What particular

cular Diſeaſes it will cure. 4thly, What contradictory Effects it is able to prejudice, by which Means it becomes uſeful in ſuch a Variety of Caſes. And laſtly, What Drugs and other coſtly Medicines it poſſeſſes the Virtues of. Whence we ſhall learn, that from this one Diſcovery of your Lordſhip's, we may at once free ourſelves from the expenſive Aſſiſtance of Phyſicians, Apothecaries, Druggiſts, Diſtillers, and a long *Et cætera:* No Part of which the World will doubt, when they find it deliver'd on the Faith of a Perſon of your Lordſhip's Sacred Character, that TAR-WATER is an univerſal Medicine, and general Remedy for all our Diſeaſes, as your Lordſhip has expreſly ſaid, that it ſuits all Circumſtances, and all Conſtitutions: Which however abſurd it might have appear'd in Regard to any other Medicine in the World, we ſhall be one fair Step towards believing, in Regard to this, when we are ſenſible from your Lordſhip's faithfully aſſuring us, that it is at once *Salt* and *Spirit*; *Soap* and *Balſam*; *Oil*, *Vinegar*, and *Sunſhine*. That it is in Regard to its general Virtues; a *Stomachick* and a *Pectoral*; a *Reſtorative* and a *Diuretick*; an *Anti-hyſteric* and a *Balſamic*; an *Attenuant*, *Detergent* and *Diaphoretick*; a *Paregorick* and *Deobſtruent*; a *Purge* and an *Aſtringent*; a *Cooler* and a *Cordial*. Hence we may eaſily gueſs no Diſeaſe can ſtand before it; and are accordingly aſſur'd by your Lordſhip that it will cure, the *Small Pox* and *Conſumptions*; the *Scurvy* and the *Pleuriſy*; *Ulcers* and *Obſtructions*; the *Spleen*, *Vapours* and *Cutaneous Eruptions*; *Peripneumonies* and *Indigeſtions*; *Eryſipelas* and *Ulcerations of the Bowels, and in the Lungs*, *Coſtiveneſs* and *Diarrhæas*;

Aſthmas

Aſthmas and the *Gravel*; *Dropſies* and *Inflammations*; the *Gout*, the *Plague*, the *Pox*; *Fevers* and the *King's Evil*. Together with all *Cramps*, *Spaſms of the Viſcera* and *Paralytick Numbneſſes*; *Vigils* and *Anxieties*; *Gangrenes* and *Diſeaſes of the Mind*. And which is little to ſay after all this, bids fair for *Immortality*. Laſtly, which muſt greatly recommend it to the Beaux, *It gives a fine florid Complexion*, and *cleans the Teeth*. All which will appear leſs ſtrange, when we have believed your Lordſhip, that it is equally good in *a cold watery Conſtitution*, and in *a hot cardiac Stomachick One*; that it will equally *Purge* and *Bind*, and ſet the Blood right, when too *thick* or to *thin*, when it moves *too quick* or too *ſlow*. And laſtly, which no One can doubt who believes what has been ſaid before, that it poſſeſſes the Virtues, and will ſave us the Expence of *Guaiacum* and *all Woods*; *Galbanum* and *all nervous Gums* of *Myrrh*, *Amber* and *Aſſafœtida*, of *Stoughton's Drops* and *Elixir Proprietatis*, of *Chalybeate Waters*, *Wine*, *Ale* and *Brandy*, *Genzeng*, *Soap*, *Opium* and GOOD NEWS, *the ſureſt and moſt pleaſing of all Cardiacs*.

AND now, my Lord, I think we may boldly bid thoſe ſhort-ſighted and ill-judging Men, who carp'd and cavill'd at your Deſign, and cry'd, with an ill-natur'd Sneer and ſignificant Shake of the Head, What has the Biſhop of *Cloyne* to do with Phyſick? Why will he draw upon his Head the Ridicule of Half the World by meddling with what he cannot underſtand? Review this Catalogue, and bluſh, and tell us, Whether the Biſhop of *Cloyne*, when he believ'd he had found ſo invaluable a Bleſſing, (as I muſt abſolutely declare

clare againſt thoſe People who think your Lordſhip would write what you did not believe) did not do well to unbend his Mind from Things above awhile, and deign to ſcrew our Fiddles up, or to uſe your Lordſhip's own more delicate Expreſſion, *put our Lutes in Tune.*

THUS have we thrown to the Ground, the firſt and great Objection of theſe Wits, as they eſteem themſelves; and prov'd, that unleſs the Words *Biſhop* and *Charity* are inconſiſtent, which I have too much Reverence for the Order ever to be made to believe, however the Practice of too many may ſeem to prove it: Your Lordſhip ought inſtead of incurring Cenſure, to be own'd to have done the Duty of a charitable Man.

THE reſt of their pretended Cavils it will be much eaſier to anſwer, and may be every where done from your Lordſhip's own Treatiſe; ſo that had they their Senſes unprejudic'd, they would find they need only read, and be convinc'd.

HOW have they jeer'd, and with a Shew of Reaſon imaginarily expos'd and ridicul'd you on your Belief in *Specifick Remedies?* Sure, they did not conſider, that it was neceſſary for the Cauſe, neceſſary for the Honour of TAR-WATER, that this old Doctrine, however with ſeeming Juſtice laugh'd out of the World an Age or two ago, ſhould be reviv'd and *prov'd* again to be right: And they muſt know but very little of your Lordſhip's Abilities who did not plainly ſee, that your Lordſhip could always *prove* whatever it was neceſſary or proper you *ſhould prove*, however repugnant to the Senſe of Mankind in general, and I had almoſt ſaid to Truth itſelf. Can there be a greater Proof, that what I am allowing

ing your Lordſhip is but perfect Juſtice, than the very Part of your Treatiſe now under Conſideration: How juſt are your Lordſhip's Thoughts! How proper your Expreſſions! And how admirably clear and concluſive your Reaſonings on it! 'Tis only what I was lamenting, your Lordſhip's not having prefix'd ſuch Cautions to your Treatiſe, as I did to the Catalogue, that has occaſioned all the Stir and Buſtle about this Paſſage. We know very well, that ſuch People as *Boerhaave*, *Kiel*, and *Sydenham*, and a long Liſt of others, that may as well be nameleſs, have been of a contrary Opinion, and have made People believe, by a vain Oſtentation of Argument, that they had Reaſons for being ſo; but do not we alſo know, that whole Ages before them did believe it, and that Dr. BERKLEY does believe it now. What Weight that ought to have, I leave to thoſe who have as impartially as myſelf perus'd your Treatiſe, and wou'd aſk them whether they do not think you able, as I am confident your Lordſhip wou'd glory in the Undertaking to bring again the whole Knowledge of Medicine to its Primitive Darkneſs to ſpecific Remedies, and occult Qualities? What, I wou'd aſk them, may they not expect from one who can laugh at *Homberg*, and improve upon Sir *Iſaac Newton*? Let them for Shame lay by their ill-manner'd Railings and inſtead of Revilings.

Sibi gratulentur te tale tantumque Extitiſſe,
- - - - - Humani generis Decus.

For my own Part, my Lord, my private Opinion, which I ſhall all along take the Liberty to declare occaſionally, is, that all your Notions, I beg

beg to be underſtood of all thoſe that are your own, not what you have copy'd from other Authors, (which make more than two Thirds of your Treatiſe) your own, I ſay, I take to be perfectly exalted above all Senſe and Underſtanding, and many of them to be moſt admirably deſcrib'd by a very good Friend of your Lordſhip's and mine in a Line he certainly wrote prophetically for them; "*They leave all Memory of Senſe behind.*" But to go on with the Objections and Revilings of theſe pernicious Wits, as they wou'd fain be thought. How unmercifully have they, as they phraſe it, *roaſted* your Lordſhip on adviſing and recommending it ſo ſeriouſly as a Dram to the Ladies; I nauſeate their Pertneſs, and cannot do myſelf the Violence to repeat it; but can anſwer to it in very few Words, That I and every ſober Perſon beſides, moſt heartily wiſh your Reaſonings may once at leaſt be thought of Force, and that we may have the Pleaſure of quickly ſeeing a Bottle of TAR-WATER brought forth from a Lady's Cloſet as a Succedaneum for the too dear, the too much lov'd *Barbadoes*.

ANOTHER Set of them (for they are become ſo numerous here, that, I profeſs, I never hear a Horſe-Laugh in the Corner of a Coffee-houſe, but I gueſs your Lordſhip is the Subject of it) are for moving for a Bill in Parliament for regulating the Price of *Tar*, as it is already advanc'd from your Lordſhip's Standard of a Penny a Pound to Six-Pence.

A SECOND is telling a droll Story, doubtleſs of his own inventing, of a certain Set of Apothecaries who had prepar'd an humble Petition for ſetting on Foot a charitable Subſcription of well

diſpos'd Perſons, for the Building of certain Hoſpitals and Almſhouſes, for the Reception of reduc'd Perſons in all Branches of Phyſick. But that upon finding their Buſineſs prodigiouſly encreaſe, inſtead of diminiſhing, ſince the Uſe of TAR-WATER, they had, by the Advice of the Phyſicians, ſuch is the ſtrange Viciſſitude of human Things! turn'd it into an Addreſs of Thanks your Lordſhip.

A THIRD (his Invention doubtleſs rous'd by the Succeſs of the former Story) backs it with an Account on his own certain Knowledge, that a Company of Pariſh Clerks, Sextons, and Undertakers, terrify'd, as they juſtly might, at the Danger of your bringing in Life and Immortality in a new Way, had after ſeveral Meetings, at length determin'd humbly to move your Brethren of the Gown in their Behalf, with whom not forgetting to urge the Diminution that muſt neceſſarily ſucceed of their own Profits, they had ſo far prevailed, that they had drawn up a Letter (which with moſt conſummate Impudence, for I can call it no better, he avows he has ſeen) reminding you of your Duty to the Church, and evidently proving to you from holy Scriptures, that it is not lawful to give Immortality this Way. But finding their Buſineſs encreaſe with the Weekly Bills of Mortality, they very prudently ſtifled it, and determin'd to reap the Advantages of TAR-WATER in Silence.

A FOURTH, a Man of a more ſerious and compaſſionate Turn, while the reſt are roaring out a Laugh of Applauſe, ſighs, and *Paul!* ſays he, with a Shrug of Pity, *Thou art beſide thyſelf,*

much

much reading has made the mad: Rot me, ſays another, and cocks his feather'd Hat with an uncommon Smartneſs, but the Author has ſerv'd his Medicine juſt as *Pope* ſerv'd him, by giving it every * Virtue under Heaven, he has made all the World conclude it never had any.

Come, come, ſays another, riſing from his Seat in Anger, and advancing gravely with a World of important Nothing in his Look, you talk like Boys, 'tis ſcandalous, the Biſhop is a Man of ſound Learning, I avouch it, and I have *read.* And what then, Sir, ſays another his Knowledge is borrow'd from the Writings of other Men; nay, you need but more attentively have obſerv'd his Lordſhip's own Treatiſe, where you will find in moſt Places, that his Lordſhip has even nam'd his Authors, and all you can be qualify'd to obſerve from having *read,* muſt be the extream ridiculous Figure, that his Lordſhip's own Notions make interſpers'd with thoſe of *Newton, Boerhaave, Homberg,* and the reſt. And this to me is truly entertaining.

Now for my Part, reply'd again the Beau, gracefully adjuſting his Sword Knot as he ſpoke, I never love to look into Things I don't underſtand, but may I periſh if I can gueſs what all this is to the Purpoſe. Rot me now, if I don't think he has rambled farther from his Subject than the

* A Line in one of Mr. *Pope*'s Poems, ſpeaking of his Lordſhip; by which it may appear how differently that great Genius thought of his Lordſhip, unleſs it be true as ſome People ſay that he never praiſed any Body but with an Intent that the World ſhould conſtrue it into ſomething more bitter than his ſevereſt Raillery.

Fellow who began with a Story of *Alexander*'s Battles, and ended in the Deſcription of an *Armenian* Wheel-barrow. And there I muſt confeſs, my Lord, I think he was in the Right: I have that unalterable Value for *Truth*, that I muſt acknowledge, and revere it, let it come from ever ſo deſpicable an Animal. And therefore muſt confeſs the Force of this, tho' I paſs over the reſt as utterly below either your Lordſhip's Regard or mine, and altogether unworthy an Anſwer.

SUCH and ſo trifling, are the Objections of the World againſt your Lordſhip's Treatiſe. I wonder, indeed, that I have heard no others, and muſt acknowledge, that in my own Opinion, there are ſome of more Weight: Which, as I cannot get over, I'll take the Liberty of offering to your Lordſhip.

AND firſt, your Lordſhip has with great Juſtice obſerv'd, that as 'tis certain that TAR-WATER *warms*, ſome will perhaps, think it cannot *cool*. I muſt, according to your Lordſhip's Judgment of Things, take Shame upon myſelf, by profeſſing I am of that Number.

YOUR Lordſhip afterwards adds, that from your repreſenting it as good for ſo many Things, ſome will think 'tis good for nothing; and of that Opinion I muſt acknowledge myſelf to be too. From which perhaps, your Lordſhip will conclude, that I meant no more or leſs, by the Aſſertion in the fourth Page, than that I believe it will cure no Diſtemper at all.

I FRANKLY acknowledge to your Lordſhip, that is my ſincere Opinion; and, I think, I have juſt and unanſwerable Reaſons for it: But as I can have

have no Reaſon to think my Aſſertions will be of ſuch Weight as your Lordſhip's, nor have the Strength of the *Verbum Sacerdotis* to ſupport them, I cannot expect the World ſhould think ſo merely becauſe I do. I ſhall therefore take a plain and eaſy Method of proving, that this is the Truth in Regard to your Lordſhip's Medicine, by making it evident, from the Teſtimony of ſome warrantable Author, that neither your Lordſhip's Medicine, nor, indeed, any other can ever do what your Lordſhip aſcribes to it. And to do this, I need not ſearch whole Volumes of Phyſick through; Every Author, that ever wrote rationally upon it, has affirm'd it. To ſeek no farther than the juſtly celebrated BOERHAAVE. What can be more expreſs than his Saying, when ſpeaking of an ERYSIPELAS: "It is alſo evident, that a different "Method of Cure is neceſſary, according to the "different State and Condition of this Diſeaſe." This is one of your Catalogue of Diſeaſes curable by TAR-WATER, and 'tis evident therefore that either your Lordſhip, or *Boerhaave*, muſt, in this one Caſe, at leaſt, be miſtaken. I am ſenſible, that if I had attack'd your Remedy, which you allow warms, on that Score, by ſaying, from the ſame Author, that cooling Medicines are in general moſt conducive to a Cure, you would readily have anſwer'd me, true, Sir, I allow it; but tho' TAR-WATER is wrong as it warms, yet you muſt grant me, that 'tis right as a Cooler, even from your own Author.

HEAR alſo, my Lord, what the ſame celebrated Author ſays in another Caſe; ſpeaking of a PERIPNEUMONY, *Aph.* 849, his Words are: "The Method of Cure is to be varied, according

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" ing to the different State of the Illneſs, and the " Variety of Symptoms: So that what may do " ſome Service at one Time, will do Damage if " applied at any other improper Time." He adds, in the five or ſix following Aphoriſms, different Sets of Remedies proper in its different States. This, I preſume, agrees juſt as well with your Lordſhip's affirming, that it may be cur'd by TAR-WATER, as what was before obſerv'd of the *Eriſypelas*. Is the Doctor again miſtaken? And can this too be cur'd by your Lordſhip's Medicine alone. Poor *Boerhaave!* had he known the Virtues of TAR-WATER, what a World of Pains might he have ſpar'd in this, as well as many other Caſes, where he *imagin'd* different Remedies neceſſary, becauſe the Diſtemper differed.

IN the Caſe of a Conſumption too, in which the Doctor is as much miſtaken, does not your Lordſhip look on him with Pity? For, I dare preſume, your Lordſhip cannot ſo far exult upon the Miſtakes of another as to laugh at him. What a laborious, varied Method has he thought neceſſary for a Cure: And with what Eaſe, with what ſuperior Greatneſs could your Lordſhip have ſpar'd him the Pains of writing, I know not how many Pages, by only the Two Words, TAR-WATER.

HOW muſt he look too in the Eyes of all thoſe who us'd to think ſo greatly of him, when they remember his Saying of the Gout, " That it has " been reputed incurable by the Ancients as well " as the Moderns, if you except a few Quacks and " boaſting Empiricks in all Ages:" After he has, as he imagines, given Reaſons why it muſt be ſo, when

when your Lordſhip convinces us ſo plainly, that it may be cur'd by TAR-WATER. I am griev-ed, methinks, to ſee we are here reduc'd to a Neceſſity of either thinking very inconſiſtently, with Regard to the eſtabliſh'd Character of that great Man, or of ranking your Lordſhip (which I bluſh to think of) among Quacks.

BUT, how muſt we conclude then on the Whole? Muſt we continue to pay that Defe-rence, which all the learned World have join'd to acknowledge due to the Character of that admi-rable Phyſician, and conclude it impoſſible that TAR-WATER ſhould cure *Conſumptions*, *Perip-neumonies*, and *Eriſypelas?* If ſo: Alas! my Lord, from what an Height of imaginary Happi-neſs muſt we fall? For if your Lordſhip's Me-dicine cannot cure any one of theſe, as he has too ſeverely prov'd it cannot, how can we be brought to believe it can cure them all, and thirty more. Muſt we think thus, my Lord? Or muſt we boldly conclude, that he and all the ſo lately celebrated Writers in Medicine were Fools and Dotards, and the BISHOP OF CLOYNE, the only true Phyſician?

I WILL be ſo free to tell you, I would at-tack you a good deal more home, my Lord, and would prove to you, beyond the Shadow of the leaſt Miſtake, that your Medicine, from your own Account of it, cannot, by the determin'd and unanimous Conſent of all that have hitherto been eſteem'd as Writers on ſuch Subjects, do any Thing of all your Lordſhip aſcribes to it, would trace it one by one through all the Diſea-ſes you have ſaid may be cur'd by it, and make it evident, by the Reaſonings of others, that it ne-

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ver did, nor ever will or ever can cure any one of them, but for the happy, the impenetrable Shield of Contradictions your Lordſhip has advanc'd before it, I would tell your Lordſhip from *Quincy*'s *Medico-Phyſical Eſſays*, that whatever in Inflammatory Fevers adds to the Blood's Celerity is Poiſon: From *Sydenham*, that in an Eriſypelatoſe Fever cooling Medicines do more harm than good, and trace you ſo through each Article of your Contradictions, and through each Diſeaſe: But, alas! to what Purpoſe? When, as I obſerved before, your Lordſhip will allow me all that I advance, and yet overthrow it all, by telling me with perfect Unconcernedneſs, that I am right in objecting againſt TAR-WATER in Inflammatory Fevers, as it adds to the Blood's Celerity, but I muſt grant it right and a proper Medicine as it diminiſhes that Celerity, which you can ſhew me where you have alſo aſſerted, and in the ſame Breath allow me all the Force of *Sydenham*'s Reaſons againſt it in an Eriſypelatoſe Fever as a cooling Medicine, aſſuring me, that you meant there it ſhould cure as an hot one; and tell me, with an eaſy Smile beſide, have I not inform'd you, Sir, of Things of this Kind, in Regard to this incomparable Remedy through all my Treatiſe? Have I not told you, it is good againſt Fluidity as a Balſam, and againſt Viſcidity as a Soap.

WHAT I can ſay in Anſwer is only this, my Lord, that I am confident it is neither a Balſam, nor a Soap: And though I ſhould allow it to be both, I think one need no more than aſk, in Conſideration of this new Species of Ratiocination, (according to a certain very exquiſite Diſtinction) for Reaſoning, I do preſume no Body

will ever be brought to call it: One need no more, I ſay, my Lord, than aſk this plain Queſtion, What becomes of it as a Balſam while it acting as a Soap? And *vice verſa*, What becomes of it as a Soap while it is acting as a Balſam? Much of a Piece is this Arguing of your Lordſhip's, with that of an unhappy Fellow, I have ſomewhere heard of, of your Lordſhip's Kingdom, and from whom indeed perhaps your Lordſhip had the Hint of it, who being confin'd for Murther, confeſs'd the Crime, and yet avowed his Innocence; declaring, that he ſhot the Man by his Maſter's Commands, and merely as his Maſter's Servant, but as a Man and Judge of his own Actions he renounc'd the Deed, and abhorr'd it. The Fellow, as odd as this Reaſoning might appear to all the World but himſelf, could not be perſuaded out of it by all the Clergy of the Place; nor ever gave it up, till at his Trial the Judge happily aſk'd him, "Friend, what "will become of you as a Man, if I condemn "your Maſter's Servant to be hang'd?" And could an Argument like this induce your Lordſhip to believe, nay, to aſſert Impoſſibilities?

I BLUSH to think your Lordſhip could imagine a Preparation that ſpeaks itſelf ſo perfectly inſignificant, could cure any one the leaſt Diſeaſe: But when I ſee your Lordſhip aſſerting its certain Efficacy over a Catalogue of two and thirty, and many of them the moſt ſtubborn and unconquerable, I cannot help reminding your Lordſhip of what was with great Juſtice ſaid of *Salmon*, the only Author I can recollect of all the Writers in Medicine, of your Lordſhip's Turn: When he had been attributing a Catalogue of Vir-

tues, tho' not near ſo large as your Lordſhip's, to a much better Medicine: "As well might "that egregious Scribler have ſaid, that it would "cure Corns, broken Bones, and Apoplexies."

BUT as your Lordſhip has ſo ſecurely provided againſt all Attacks of TAR-WATER as a Medicine from your own Account of it, by ever-where thus throwing in Contradictions, 'tis vain to puſh it farther on that Head; however, if in the examining, *What it is?* It can be prov'd to be no Medicine, or ſomething hardly worthy the Name of one, I hope your Lordſhip will own it can cure no Diſeaſe.

IF we can throw aſide, indeed, our Reaſon, and believe your Lordſhip's poſitive Aſſertions, againſt Senſe, Science and Conviction, we muſt believe TAR-WATER to be a noble Medicine, endu'd with all the Virtues you could wiſh us to grant its Subject: But if we come to truſt our own Reaſon and Experience, we muſt find, that Cold Water pour'd on TAR can take none, not the leaſt Part of its Medicinal Virtues. If we can, indeed, believe your Lordſhip's repeated Aſſertions, it brings off a glorious Quantity of its Oil, but if we aſk the Chemiſt, he will tell us, *Oil cannot be mix'd with, or drawn forth by Cold Water.* I know your Lordſhip tells us, that it can, but you muſt pardon me, if I aſſure your Lordſhip, that however glibly it may paſs off with the Ladies, the *Ipſe dixit* of your Lordſhip will not, with Men of Science, ſtand againſt Experience and well-founded Knowledge. WATER, my Lord, give me Leave to aſſume ſo much the Chemiſt to inform you, can no more draw Oil from Tar, than Fire can Salt from Glaſs.

Glaſs. I grant, that Tar has Oil, and we all know that Glaſs is half compos'd of Salt, but when I aſſure your Lordſhip, that ſcarce all the Art of CHEMISTY can draw forth that Salt from Glaſs again. Why ſhould it appear a Wonder that Water cannot extract the Oil from Tar, tho' we allow it in it.

YOUR Lordſhip has produc'd Authority to prove, that the watery Acid is what makes Salt ſoluble in Water; but in your own Heart are moſt conſcious none ever thought there was any Thing in Oil to make it ſo.

THE Waſhing of Turpentine, which as your Lordſhip very juſtly obſerves, is a Subſtance much of the ſame Kind with Tar, has been I know, and is, the Practice of Phyſicians, from the earlieſt Time; nay, they have gone ſo far to boil it too, to render it fitter for certain Purpoſes, and do ſo to this Day; but I never heard yet of any Body's taking Turpentine-Water. Here, my Lord, is the Miſtake, you both waſh your Medicines, but they throw away the *Water*, your Lordſhip the *Balſam*.

EVEN your Lordſhip's Self allows the Water touches not the reſinous Part of Tar, and I am not aſham'd to avow, I know not what balſamick Virtues can exiſt in an acid volatile Salt.

THAT Tar was accounted a noble Medicine by the Ancients I allow your Lordſhip, but remember, my Lord, they *gave* it, and you *throw it away*.

YOUR Lordſhip thinks the Water carries off the ſpecific Virtues of the Tar, Reaſon compels me to judge the Tar is not at all a worſe Medicine for the Loſs of any Thing the Water robb'd it of.

YOUR Lordſhip aſſures us, in your Index, ſo I cannot find a Syllable of it any where elſe, tha TAR and HONEY will cure a COUGH. I neve doubted it, I only deſpiſe the Water, the Tar wi do this beſt after Waſhing.

WHAT then can the Water carry from it, can allow it nothing more than ſome accidenta Impurities that happen'd to be hanging about it and a ſmall Portion of its eſſential Salt. Of which I can affirm upon Experience, that it contains leſs than any other Vegetable Subſtance that I know. This is all that *Chemiſtry*, and conſequently all I can allow it.

WHETHER with theſe Additions the Water can be ſuppos'd to work the Miracles your Lordſhip has aſſign'd to it, I leave the World to judge, and whether it can have any farther Addition from the Tar, I appeal to the Judgment of all who have ſtudied, and work'd in *Chemiſtry*.

BUT let me not be underſtood, my Lord, by having denied its Virtues as a Medicine to mean to bring it to nothing, I do but affirm, it has no Power of healing; far be it from me to ſay, that it can do no Harm. Its Power that Way we have too many Proofs of; the daily Accounts we have of nauſeas and grievous Cholicks, and the extream Danger that a Perſon of great Conſequence and Eminence now lies in from its Uſe denies us to aſſert that. Could we overlook the Fatigues of the Phyſicians and Apothecaries unable to go through the Load of Buſineſs, and the viſible Encreaſe in the Bills of Mortality, ſince it came into Uſe. And theſe are Ills, I fear your Lordſhip muſt in ſome Degree account for.

BUT

BUT ſure, your Lordſhip granting even that it is a Medicine, and might do ſomething, is highly blameable in aſſerting ſuch Incredibilities in its Praiſe. Could it not be a Medicine, but it muſt riſe to a Miracle? Could it not be a Balſam, but it muſt poſſeſs the Virtues of all other Balſams in the World? Could it not do good in *one* Diſtemper, but it muſt be a certain Remedy in *all?* And what can your Lordſhip imagine muſt be the Senſe of the World, in Regard to an Account under your Lordſhip's Name, of its having done ſuch prodigious Things, when we are ſo inconteſtibly convinc'd of its never having done, or ever being able to do any Thing at all: We cannot be deſir'd to wait any longer to be convinc'd of this, as in the Number of Caſes that it has already been tried in here, if it were poſſible it could do any Good, ſome one or other would have found it out.

LET me add one general Caution here, which I beg I may be underſtood to mean alſo wherever elſe, in the Courſe of this Letter, I am oblig'd ſeemingly, in too groſs a Manner, to contradict your Lordſhip, that ſuch Things are meant with great Reſtrictions: Far be it from me to queſtion the *Verbum Sacerdotis*, I only ſay, that aſſuredly your Medicine does not commit any of the Miracles your Lordſhip aſſigns to it on *this* Side the Water.

AND now, my Lord, I would be ſo far from aggravating, that I could ſay much to palliate your Lordſhip's Errors in this Caſe, had they but been kept in your own Breaſt; but the Publiſhing them as ſound Doctrine to the World, with the Sanction of a Biſhop's Name, has been the Occaſion

ſion of ſo many fatal Errors, that it excludes all Thought of Mitigation; and I can only think the Excuſes that might have weigh'd otherwiſe ſomething in your Lordſhip's Favour, can now be produc'd in Defence of thoſe who have believ'd you. As,

THAT they are not the only People by Thouſands who have been miſled in the ſame Manner by new Miracles in Phyſick; and that for this plain Reaſon, that we naturally and eaſily believe what we wiſh: And 'tis the general Intereſt of the World, that what your Lordſhip, and other ſuch Advancers of new Miracles in healing ſay, ſhould be true.

CAN they not alledge the late famous Inſtance of Mrs. MAP, in which even our Eyes could not make us believe, but that ſhe had all the aſtoniſhing Power we wiſh'd ſhe had.

CAN they not tell us, that but a few Years ſince more Miracles, if poſſible, were recorded of crude Quickſilver than even your Lordſhip has recounted of TAR-WATER: Nay, I muſt avow the Author of that Practice did ſhew the Fondneſs of a Father to his new Notions even beyond your Lordſhip, having heard from his own Mouth a Story of his turning a Bay-Horſe Black. Which indeed as your Lordſhip's great Compaſſion extending even to the brute Creation has preſcrib'd your Remedy to Horſes, I ſhould not paſs by without this ſerious Caution, that I wiſh Gentlemen, who are fond of Sets of Coach-horſes of particular Colours would be cautious how they give it to ſuch, being moſt confidently certain that it has as much Power to change them black as Quickſilver: And I believe, indeed, is as likely

ly to do that as any one of the other Miracles aſſign'd to it.

MANY other Inſtances, I might add, of the general Belief of the World being very eaſily gain'd in Favour of new Inventions in Phyſick, but as many of them are freſh in every Body's Memory, it would be trifling in me to repeat them. And they muſt naturally plead in every one's Judgment, in Favour of all who have been miſled in this Caſe.

BUT for your Lordſhip, much I know muſt be neceſſary yet to be ſaid, to convince you of a Miſtake in this ſo favourite an Opinion, Errors of this Kind having ever been the moſt ſtrenuouſly aſſerted of all others, even in the Face of Conviction.

IT will perhaps be the moſt effectual Way I can poſſibly take of prevailing with your Lordſhip to believe, that there are Abſurdities, falſe Reaſonings, miſrepreſented Facts, and miſconſtrued Authors glaring in every Page of your Treatiſe, to take the ſame Method I have in Regard to the Virtues of your Medicine, and lay theſe Things before you from your own Words, as I compos'd that Catalogue, the monſtrous Abſurdity of which, tho' perhaps it did not appear to your Lordſhip while interſpers'd here and there with a Jumble of other unmeaning Jargon, yet when it confronted you at once, muſt, I think, flaſh Conviction to Eyes ever ſo obdurately clos'd.

HAD it been heard from the fam'd *Richard Rock*, the only Man among the Living, as Mr. *Salmon* among the Dead, who emulates your Lordſhip's Way of Reaſoning, the World would have

have concluded it too groſs even for his unmeaning Mouth, and would have judg'd ſome Perſon in Raillery had jumbled it together, and given him Money to pronounce it.

As to abſolute Contradictions, however much they might have clogg'd a Vulgar Soul in its Flight through theſe Paths of Glory, yet the conſummate Eaſe with which your Lordſhip reconciles, or at leaſt, imagine, that you reconcile them, ſhews that to ſuch an aſpiring Mind as your's nothing ſhall hinder, but that what you wiſh, ſhall be.

You are determin'd that Tar-Water ſhall be an univerſal Remedy, you have ſet your Heart and Reputation on the Proof of it, and therefore you reſolve it ſhall be prov'd. You have unluckily ſomewhere ſaid it is an Acid, and afterwards find that Acids muſt coagulate the Blood. This, tho' it makes for it in many Caſes, yet is Evidence unanſwerable that it muſt be wrong, be dangerous in many others. And now, what's to be done? How can it now be prov'd an univerſal Remedy? Why what more eaſy, *Boerhaave* has excepted Vinegar from the general Claſs of Acids, which he holds to be a Soap, and therefore freed from the Danger of coagulating the Blood, as other Acids muſt. Your Lordſhip has no more to do then, but to follow *Boerhaave*, and declare Tar-Water a Soap too, and you are got over this formidable Stop. To know a Thing is neceſſary, and to do it are, with your Lordſhip, but one Thing; Tar-Water muſt be found a Soap: You prove it is one, and with that Strength of Argument that 'tis evident you could, by a Parity of Reaſon had it been neceſ-

ſary,

ſary, have prov'd it to have been Ice or Quick-ſilver.

DOCTORS you obſerve will think it heats, and therefore is not right where heating is to be fear'd; but you will *venture to affirm* the contrary, at leaſt to prove, that tho' it heats, it does not heat; as you by poſitive Experience aſſert in Fevers, and by moſt admirable Ratiocination prove, by aſſerting that warm Water added to hot Water makes it leſs hot than before; but, my Lord, I am one of thoſe People who imagine this of no Service to your Cauſe; and that to make it any Thing to the Purpoſe, it muſt be prov'd, that warm Water added to hot Water makes it cold: Which I am very ſenſible your Lordſhip can prove, tho' I can't, and hope to find it demonſtrated in the next Edition.

IF there be any, who not having form'd ſo juſt an Opinion of your Lordſhip's Talents as I have, doubt the Poſſibility of this, or think ſo meanly of your Lordſhip, as to believe you cannot do this, or any thing elſe, becauſe it is impoſſible, or for any other ſuch trifling Reaſon, let ſuch read over once more your Treatiſe, and if that be poſſible, with Attention; and when they have ſeen you prove as plainly as the moſt trivial Thing in it; *Oil* to be *Vinegar*, and *Acid*, *Fire*; NEWTON and HOMBERG to have meant even whatever you pleaſe: not what they wrote, but what you wiſh they had wrote. That we every Day eat Fire, and ſwallow Sunbeams in our Food and Phyſick, as *Garagantua* did Scavengers with their Spades and Baſkets in his hollow Pills, and they will ſurely own with me, that for Impoſſibilities they can only aſtound the vulgar Mind, but

to a Soul ſo far exalted above all Sorts of Senſe as the World muſt acknowledge your Lordſhip's to be, they are Straws in a Giant's Path overſtep unheeded, nay, commonly unſeen.

YOUR Philoſophy on other Subjects foreign to the Buſineſs of TAR-WATER, it would be as ridiculous and idle in me to attack, in this Letter, as it was for your Lordſhip to inſert in your Treatiſe, but I would recommend it to ſome other Hand as a moſt entertaining Subject.

TILL I had heard, my Lord, a Number of female Readers, and ſome others as unread as female Readers, conclude, you muſt be in the right becauſe you quote all the Authors of Fame among the Moderns, I wonder'd what Uſe thoſe Quotations could be of to you; or why you had introduc'd them. *Newton*, *Homberg*, *Boerhaave*, &c. were ſounding Names indeed, but as I judg'd, they knew no more of TAR-WATER, nor were any more to your Purpoſe than *Iſis* and *Oſiris*.

BUT what Turn will the Judgment of this Set of Readers take, when they learn, that you have oftener contradicted than quoted them; that 'tis brought to a Neceſſity that we muſt conclude, either that they were full of Errors, or your Lordſhip; either that *Boyle* and *Boerhaave*, *Newton*, *Homberg*, *Ariſtotle* and *Hippocrates* were Blunderers, ignorant Pretenders to Knowledge, Men of neither Senſe nor Science, and that the Biſhop of *Cloyne* and Dr. *Salmon* were the Men of true, ſound and ſolid Knowledge, or *vice verſa*.

BUT let me not run into your Lordſhip's Manner, and expect the World to take Words for Proofs, and Aſſertions for Arguments, but refer whoever can undergo the Taſk to the reading more

more than once, as I have before obſerv'd, your Lordſhip's Treatiſe, and when they find you falling foul on poor *Homberg*, remember who he was, and what your Lordſhip is, and give a Sigh of Pity; for ſurely in the Paragraph tagg'd with that memorable Simile of Spigots and Faucets, either he, or your Lordſhip, muſt cut an extream ridiculous Figure. And here I cannot but obſerve, the perfect Decency of your Lordſhip's Manner; eſpecially your extream Cleanlineſs as well as Delicacy in Similes, and by Way of corroborating Evidence add that upon another Occaſion, inſpir'd ſure by *Cloacina*'s Self of Mud and Water.

SIR *Iſaac Newton*, whom ſo long as Light is Light, and Time is Time, not his own Nation only, but the World ſhall name with Reverence, with Delight and almoſt Adoration, fares not a Whit better in your Lordſhip's Hands. Who would have gueſs'd before, or indeed whoever will imagine hereafter, that he has been ſo often, ſo egregiouſly in the Wrong, as your Lordſhip has ſhewn him to be, unleſs 'tis poſſible your Lordſhip ſhould be miſtaken.

HIPPOCRATES you quote too with unequalled Juſtice. There is, my Lord, another Being, (whom I have more Reverence than to name in your Lordſhip's Company, and whoſe Actions, nothing but the perfect Juſtice and Equality of the Alluſion can attone for my mentioning with your Lordſhip's) who can cite Scripture for his Purpoſe. But how, my Lord, does that Venerable Author's,

Τὰ φυόμενα καὶ σπειρόμενα ὁκόσαν εἰς τὴν γὴν ἔλθῃ ἕλκει ἕκαστον τὴν κατὰ φύσιν ἑαυτῷ ἐνεόν ἐν τῇ γῇ ἔνι δὲ καὶ ὀξὺ καὶ πικρὸν καὶ γλυκὺ καὶ ἁλμυρὸν καὶ παντοῖον.

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Agree with that new romantick Philoſophy of your Lordſhip's, of Vegetables imbibing and owing their ſeveral Virtues to the ſolar Rays. Your Lordſhip's pronouncing it a wiſe Maxim of certain antient Philoſophers, That Diſeaſes ought not to be irritated by *Medicines*, if it can bring us over to your Lordſhip's Opinion, muſt compel us to allow, that no Man ever ſerv'd a Cauſe better than you have that, by preſcribing for all Diſeaſes a Thing that is no Medicine at all. But, good my Lord, how does this agree with the ſame venerable Author's Aphoriſm;

Ἐσ ϑ τὰ ἐσκατα νουσήματα αἱ ἔσκαται ϑεραπεῖαι ἐσ ἀκεσίην κρέσσω.

Leave us to ourſelves, my Lord, in theſe Things, and you muſt expect how we ſhall judge of you; but if we are to take your Lordſhip's Judgment on them as inconteſtible, I dare be ſure your Lordſhip will ſuffer the Triumphs of Truth to be but very ſhort over you, and doubt not but if your Lordſhip ſhould think an inconſiderable Animal like me worthy an Anſwer, you will prove it to my Face, and would have prov'd it to *Hippocrates*'s own, that he meant exactly contrary to what he ſays.

I REMEMBER I once heard with Wonder the Comment of a very memorable Man on *Cain*'s Saying, *I have kill'd a Man*; which, as he obſerv'd, all the World had look'd on as a Confeſſion and Condolement of the Crime of Murther; but he ſhould evidently prove to them it was the contrary, *viz.* An earneſt and vehement Declaration of his Innocence, and this without at all changing the Words, only by a trifling Alteration in the Pointing, inſtead of, *I have kill'd a Man.*

With

With a Colon at the End which makes it, a Confeſſion of Guilt; only write it thus, ſays he, *I have kill'd a Man.*—And you will ſee that by the Way you muſt then neceſſarily pronounce it, it expreſſes an Aſſeveration of Innocence and Deteſtation of the Crime, and plainly means, *I have not kill'd a Man.*

But this was trifling, and could extend but to a few Caſes, your Lordſhip's Method is unlimited and univerſal. What different Doctrines of the Antients, what eſtabliſh'd Opinions of the Moderns, what Rules of Books or Tenets of the Living can ſtay your Lordſhip's Progreſs to the Perfection of your new Philoſophy. Whocan do all Things by the Power of ſuch unanſwerable Reaſons. Who can make the Sacred Scriptures ſerve the Turn of your Philoſophy by new Tranſlations, and even when there was no Need of it, for no Cauſe but the dear Love of Prate make the *Levitical* Law, the Cauſe of the Idolatry of Half the World.

It would but ill-become me, whom probably enough the World may gueſs a Phyſician, to attack the Religious Principles of a Biſhop, neither is it abſolutely neceſſary here: But I would propoſe this too as a Theme to Somebody, who has more Leiſure, not doubting but they will find a World of Room for diverting their Readers in it, even more I think than in your new Philoſophy.

I shall add no more on this Subject, only commemorate to your Lordſhip's Honour as a Biſhop, that you can ſoften Atheiſm into Miſconception: Can prove what indeed is much leſs, but I humbly believe equally impoſſible, *Plato* and *Moſes* to have been both Aſſertors of the ſame

Opi-

Opinions, and doubtleſs could as eaſily have reduc'd the Doctrines of *Epicurus* to St. *Paul*'s, if there had been any Occaſion for it, or he had been ſo happy to have wrote one Sentence that could have been twiſted into a Praiſe of TAR-WATER.

THE Works of all who ever writ are thus moſt plainly in your Lordſhip's Power, and you have one Way or other contriv'd to uſe as many of them as you can find Room for in your Book: And how indeed can any that you have a Mind to, miſs your Service, if they ſpeak any Thing on the Subject, you'll make it ſerve you whether Reaſon, Senſe and Grammar will give it leave or no. If they ſay Nothing their Names at leaſt may be of Service, and thoſe you can draw in by imaginary Meanings glanc'd from ſome obſcurer Sentence. If they jarr with one another, nothing can be more eaſy to your Lordſhip than the reconciling that; and where heavy, laborious, dull Commentators have dream'd thro' whole Pages, and after writing Volumes of Criticiſm left the Whole farther diſtant, darker than they found it, your Lordſhip ſtrikes forth the Light of Truth from your own tow'ring and well order'd Thoughts, and reconcile the Whole at once by proving both are ignorant; as indeed it muſt be allow'd you have prov'd that all the Philoſophers and Phyſicians of the World have been as clearly and inconteſtibly as the ſmalleſt Aſſertion in your Treatiſe. Laſtly, If any ſtubborn Tenet, that you had rather not contradict but bring into your Syſtem, will not be brought in, by even all your Lordſhip's Abilities, to bend to TAR-WATER, your

your Lordſhip then can make TAR-WATER bend to it.

NAY, put the ſtrongeſt Face of Difficulty in your Way; Say you are driv'n upon ſome knotty Point, where the Antients and Moderns diſagree, and even the *Ipſe Dixit* of your Lordſhip will not paſs current as a Proof of Ignorance in either, as this is Once in your Treatiſe fallen in your Way; how muſt we admire that prodigious Eaſe with which your Lordſhip has for ever reconcil'd them, only byMiſunderſtanding both their Works, and finding Meanings neither ever meant, aſſerting thus the boundleſs Empire we ought to claim over Science, as but our Drudge, our Thing invented for our Uſe, not our Vexation, and fairly ſhewing that in your Lordſhip's Senſe of Things, Philoſophy was made for Man, not Man for Philoſophy.

BEFORE I leave this Subject, I muſt obſerve for the Sake of the Readers of your Lordſhip's Treatiſe, one Thing more, in which your Lordſhip is infinitely more barbarous to theſe Authors by giving, than by all I have nam'd before, all you could take away: I name it as a Caution to your Readers, that they may not when they ſee at the Head of a Section the Name of a *Boerhaave*, or a *Newton*, imagine, all what follows is, as it might indeed appear, tranſcrib'd from their Works, for O thou PARMENIDES of the Moderns! What Dreams, what Air-born Fancies! What Enthuſiaſm haſt thou tack'd to the convincing Truths they have left us.

BUT to complete the Praiſes of your Medicine, What is the Something wanting in our State? What is the Bleſſing we moſt wiſh for?

No

No Matter that it appears ridiculous to expect it from the Aids of Medicine. Let us remember that TAR-WATER, like the Aſſertor of its Fame, diſdains the common Way of doing Wonders, and be free to aſk it. Is it long Life we ſigh for? Drink TAR-WATER, 'tis ſure to give it us, if you will believe his Lordſhip: It will fence off at leaſt numberleſs Accidents that would deſtroy us; this ſure we may believe, tho' perhaps too much clogg'd with Senſe to be able to imagine that by anſwering the Purpoſes of Myrrh diſſolved, it will make us immortal. But if not ſatisfied with this, his Lordſhip will inform us, if we can lay by our Senſes and believe him, that though it does not add a Year, or a Day, to the Term of our Life in Length, yet it ſhall make us live much longer in the ſame Number of Years. This I muſt acknowledge does appear a Paradox, and your Lordſhip, by endeavouring to elucidate it, has, in your accuſtom'd Manner, render'd it much darker, if poſſible, than before. I know no Man, indeed, ſo well pictur'd in that admirable Line of Mr. *Pope*'s:

Explain a Thing till all Men doubt it:

As your Lordſhip: And as I know your Lordſhip was a Friend of that Author's I doubt not, but according to his uſual Cuſtom of rallying ſuch to choſe, that he glanc'd it at your Lordſhip: But hear the Manner in which this Miracle is to be wrought! It is to make our Time hang longer on our Hands, by making it paſs more briſkly: How have we been miſled by Poets, and ſuch idle People for many Ages, to believe, that Dulneſs and Melan-

Melancholy made our Time ſeem longer to us, and that the Hours of Joy paſs'd off too quickly! And how are we indebted to your Lordſhip for proving, that he lives longeſt whoſe Time paſſes ſwifteſt off his Hands, or in your Lordſhip's Words, *who lives moſt briſkly*.

PERHAPS long Life is leſs eligible to another than an agreeable Way of paſſing what falls to his Lot. What is it then he wants towards the enjoying it? Another Climate! However little he might think this the Buſineſs of Phyſick, your Lordſhip, I am certain, will ſay, Would you live in a warmer Climate, drink TAR-WATER. Here an ignorant Perſon would be apt, indeed, to aſk your Lordſhip, why will TAR-WATER, like a Witch's Charm, whirl me acroſs Seas on a Broomſtick. No truly! But it will do as much; For your Lordſhip aſſures us, that the drinking it will as a warm and cordial Medicament give us all the Advantages of a warmer Climate here. And by the Accounts given before of its contrary Virtues, no Body can doubt, but that the ſame Doſes drank by another Perſon, only remembering to drink them *as* a cooling Remedy, will give him the Advantages and Enjoyments of a more frozen Region.

DOES another love *Good News?* Why let him drink TAR-WATER. I cannot ſay, indeed, that it will bring him the abſolute Tidings every Time of the Death of a Father, or Succeſs of a Deſign, or any other Matter that would be moſt pleaſing to him, but it will do the ſame Thing in Effect: 'Tis ſo plain a Thing that your Lordſhip has not thought it needful to prove it, that

'tis not the Hearing the Words which report to us certain pleaſing Paſſages or Things that give us immediately the ſweet Senſations that ſucceed ſuch Hearing, but a certain Heart-felt Emotion that naturally accompanies it: Pardon me, my Lord, for emulating your Manner in Reaſoning on a Point you had omitted, tho' perhaps not altogether unneceſſary; becauſe hence appears the Truth of what your Lordſhip aſſerts of this Medicine poſſeſſing all the Virtues of *Good News*; for if it can give that Heart-felt Emotion, 'tis certain hence that it can give the Effects of hearing *Good News*, and to a thinking Man the bare Relation of the Words or Exiſtence of the Occaſion being wanting, muſt be trifling.

And laſtly, Would another riſe to Fame? Would he be a Stateſman and a Patriot: I cannot ſay, indeed, Tar-Water will do this, but the Philoſophical Principles deliver'd in the ſame Book your Lordſhip poſitively aſſures us will, and theſe we ſhould in all Probability never have been bleſt with, but by Means of this Tar-Water; to which, as your Lordſhip informs us they are connected, and from which they neceſſarily ariſe: So that as Tar-Water is at leaſt ſecondarily the Cauſe of this prodigious Effect, I think it had been unpardonable in a Diſſertation on the Virtues of that Medicine, to have omitted naming it.

I may add, that there are Others who imagine, from what your Lordſhip has ſaid beſide, that this wonderful Thing is miſplac'd by ſome Error of the Printer, even tho' it has paſs'd ſo in a Second Edition; and that it does of Right belong, and ought to have been plac'd to the Account

count of TAR-WATER; nay, all the Petty Politicians of our Coffee-houſes aſſuredly believe this, for tho' in perfect Health they drink it regularly to a Man, and tho' in the Morning they draw up their Lip and cry, *Curſe it, 'tis execreable Stuff*, yet ſuch is the Hope of making a Figure in the State, that they return in the Afternoon, to the Repetition of the nauſeous Draught.

WITH all theſe Virtues, beſide the Power of healing all Diſeaſes, I don't wonder that your Lordſhip thought it eaſy, to introduce a general Uſe of it into the World, I can but in one Inſtance blame the Manner of the Attempt: that you made it every Body's Intereſt to drink it, who believ'd your Writings was perfectly right, that you recommended it to Sailors, equally ſo, to the Ladies moſt ſuperlatively prudent, and much to your Honour, not only as Phyſician but Divine, to bring in Soberneſs, Temperance and *Chaſtity*, which Heaven knows I believe, depends more on the former than we are often aware, was truly great. But the recommending it to ſtudious Men! O, my Lord, ſurely, that was truly *Bæotian*. As ſtudious Men, and conſequently I hope Men of Knowledge, they muſt deſpiſe your Treatiſe, and then I fear your Medicine could not long keep up its Credit. This perfect Abſence of all Thought in your Lordſhip, indeed ſurpriſes me. *To ſtudious Men!* I ſhould as ſoon have thought to have recommended the Study of *Cornelius Agrippa*'s Occult Philoſophy to a *Newton*; or the * curing an Ague, by cutting Five Notches in a Stick, to a HULSE or a MEAD, as of re-

* A Sort of Charm much us'd in *Ireland* for a Cure of that Diſeaſe.

commending either TAR-WATER, or your Lordſhip's Treatiſe to ſuch People.

I AM aware, that your Lordſhip may anſwer to all this, what are the Scoffs and Jarrings of the Wits, and what are all the Arguments of the Learned againſt Experience. I muſt acknowledge, my Lord, I know no Reaſoning that can be of Force againſt abſolute Facts, when well underſtood, and well atteſted; but your Lordſhip muſt pardon me, if I think you can have had no ſuch Experience, I mean, your Lordſhip cannot have underſtood the Caſes you have ſeen, and judg'd by, for Want of more Knowledge in the Practice of Phyſick; and conſequently cannot be ſuppos'd to have underſtood how far the Effects of TAR-WATER were concern'd in the Symptoms you have ſeen in Caſes where it has been given; how many of them would not have happen'd at all if the TAR-WATER had not been given; and what different Face many that would have appear'd would have otherwiſe aſſum'd; but, my Lord, as I have no where expected either your Lordſhip or your Readers to depend upon my ſingle Opinion, I ſhall confirm it by a Sentence of the late Dr. *Stuart* in his *Diſſertatio de Structura & Motu Muſculari*; where having juſt mention'd the principal Points of Knowledge neceſſary to a Phyſician, and which, I think your Lordſhip need not think it any Diſreſpect, to ſuppoſe, naturally wanting in a Divine, as I cannot gueſs from any Part of your Treatiſe, that your Lordſhip, ever made Phyſick your Study, ſays he;

Qui

Qui his, vel horum quo libet ominus inſtructus accedat, Obſervationes ſatis accuratas annotare, & colligere, vel Experientiam illam (quam ſolam forte jactare cupit) comparare nequit, quæ aut ipſi aut aliis tuta ſatis ad Uſum ſit Norma.

And now, my Lord, had it not been much better that TAR-WATER had kept in Silence, or if your Lordſhip had a paſſionate and unſurmountable Deſire to appear in Publick, in its Cauſe; that you had modeſtly related Facts as you had ſeen and underſtood them, and left it to the Judgment of thoſe, who had made it their peculiar Study, to ſay, how far your Lordſhip's Obſervations were of Force, and what Diſeaſes it might be expected to give Relief in. This had been an Act of abſoluteBenevolence, all would have thanked, and no carping Wit, or four Philoſopher have dar'd to blame you. Inſtead of this, how have you expos'd your Medicine and Yourſelf, by playing the Doctor in its Cauſe, and giving an artleſs Jumble of Diſeaſes as the Subjects of its Power: Nay, 'tis evident, you have ſearch'd the Books of Phyſicians for Hiſtories of Diſeaſes, and on which ever you have fix'd, whatever the Phyſician has declar'd to be the Cauſe of the Diſeaſe, you have reſolv'd TAR-WATER ſhall have juſt the lucky Virtue neceſſary to ſubdue it; and this through Twenty be their Cauſes e'er ſo contrary.

WHATEVER Medicines have deſerv'd peculiar Praiſe, be they or ever ſo many, or ever ſo different, TAR-WATER you are reſolv'd we ſhall believe poſſeſſes the Virtues of them all.

YOU

YOU have heard the *Geronſter* Water is a glorious Medicine, but to our Misfortune who live remote from its Spring, it will not bear Carriage without the Loſs of its better Parts. The Conſequence of this is, you aſſure us, that TAR-WATER is like it in its utmoſt Perfection, only better.

YOU have read, that Soap, Opium and Mercury come neareſt deſerving the Title of General or Univerſal Medicines, but as there are ſome Qualities in them, and always muſt be ſo in every Thing, to prevent their abſolute Claim to ſuch a Title, you are reſolv'd that TAR-WATER ſhall be however a general Medicine, for you will prove it poſſeſſes the good Qualities of every one of them, and yet retains no Tincture of their jarring Parts.

WHAT are the great *Deſiderata* in Medicine? A Cure for the Gout, and a Specifick for the Small Pox. TAR-WATER you determine ſhall be both. And here I cannot have the Injuſtice to paſs by, what I have only this once met with in your Treatiſe, your Lordſhip's Modeſty in declining arguing about the Gout, becauſe of what I ſhould have thought would have prov'd an Argument of the ſlighteſt Force with your Lordſhip, *viz.* that you did not underſtand it.

SIR *John Floyer* you find laments, that we have not ſo proper a Way, as we could wiſh, of giving Turpentine. Tar you declare is Turpentine, and the Water the very Way he wanted us to learn of giving it.

HELMONT ſays Myrrh diſſolv'd, would give Immortality: You do not, indeed, prove Tar to be Myrrh, which I muſt own myſelf ſurpriz'd

priz'd at; but you aſſure us Tar will do the ſame, and Water will diſſolve it, at leaſt enough of it to anſwer *Helmont*'s Purpoſes; one Part of which Aſſertion, I ſhall only obſerve by the Way, is juſt as true as the other.

BOERHAAVE ſays, the Scurvy produces many other Diſeaſes: Hence, by that Method of Reaſoning ſo peculiar to yourſelf, you determine, that there needs no more to cure all theſe, but to learn how to cure the Scurvy, and then by only affirming TAR-WATER will cure that; *Drawcanſir*-like mow down Armies of them at once.

AND now, my Lord, I judge it is enough. Will not (Let me preſume to aſk your Lordſhip's Self that Queſtion) Will not the World on a Review of all be apt to ſay, Why would a Man of the Biſhop of *Cloyne*'s Character throw by the Reverence and Good Will the World had to him and make himſelf ſo egregiouſly a Jeſt, by endeavouring to revive, againſt the Dictates of Senſe, Science and right Reaſon, a Medicine which he knows was laugh'd out of the World more than Forty Years ago?

FOR me, my Lord, take me for who you will, or what you will, I leave you this at Parting: No one of all that World is more griev'd at your Miſconduct in this Affair, or more eſteems you in your proper Character. And to conclude in your Lordſhip's own Way of Speaking: As Biſhop of *Cloyne*, I *honour* and *reſpect*, but as a Phyſician, I *deſpiſe* and *pity* You.

I am, *&c.*